# JEEVAN-DAN

BY

JAYAPRAKASH NARAYAN

★

SARVODAYA PRACHURALAYA
(Akhila Bharath Sarva Seva Sangh)
TANJORE
(South India)

PRICE ANNAS FOUR

16 JAN 1958

BHOODAN BOOKLET: No. E. 15/43,000

In the sixth Sarvodaya Sammelan at Bodh-Gaya in 1954 Jayaprakashji's offer of his own life for Jeevan-dan and his appeal to the Sevaks to dedicate their lives for Bhoodan mission electrified the whole atmosphere. Vinobaji who had already dedicated his all set an example in response to Jayaprakash's call by rededicating himself on 20—4—'54 in the following words:

> "In response to your call of yesterday here is the offering of my life for a non-violent revolution based on Bhoodan Yagna and with village industries as its mainstay"

Ever since then hundreds of workers have dedicated their lives signing the pledge of Jeevan-dan. As the deep significance of Jeevan-dan was not fully and clearly understood by many, Shri Jayaprakash himself had to issue a lengthy statement clarifying all its implications.

The Bhoodan Yagna is purely an individualistic effort for transforming the social life through a mental revolution and a radical change in the way of life of the individual. As the individual is the medium and the basis of the revolution in values that the Bhoodan intends to achieve in the social and national spheres, the vitality of the movement depends therefore on the individual Jeevan-danis. Vinobaji made this clear as soon as he entered Tamilnad in May 1956.

This is a reprint of our previous edition of this booklet with the addition of Vinobaji's ideas expressed at the Jeevandani Camp in Bihar and the recent proposal of the Sixteen-fold pledge made by Shri Jayaprakash at the Kanjeevaram Sarvodaya Sammelan.

TANJORE
JULY 1956

*SARVODAYA PRACHURALAYA*
(Akhila Bharath Sarva Seva Sangh)

DISTRICT SOCIAL EDUCATION
OFFICER (TRAINING)
MADRAS-2.

13

97

# JEEVAN DAN OR DEDICATION OF LIFE

The Bodh Gaya Sarvodaya Sammelan was marked by the beginning of a new movement — Jeevan-dan. Since Vinobaji started Bhoodan, offshoots have been stemming out of it, such as Sadhan-dan, Sampatti-dan, Buddhi-dan, Shrama-dan, Prem-dan. All these were logical developments of the original movement. Nay, they were all there from the beginning, implicit and immanent in Bhoodan. Jeevan-dan likewise was immanent in it and has sprouted out when the conditions were ripe and called it forth. Indeed, a stage had been reached when without this offering of new life — Jeevan-dan — the movement was not likely to rise higher.

As I had some little part to play in this development, I should like briefly to explain. Comments published indicate

that the move has not been adequately understood.

There is not much of a personal explanation to make, nor is there need for it. Suffice it to say that the decision I took was not made on the spur of the moment. I was being slowly driven to it for months past. Nor did the step signify repudiation of the ideals for which I had stood so long. It meant, rather that I had realised that those ideals could be achieved and preserved better through the Bhoodan or the *Gandhian way*.

## SIGNIFICANCE OF JEEVAN DAN

What then is the full significance of Jeevan-dan? Jeevan-dan in the sense of dedication of one's life to a cause, is nothing new. Moreover, amongst those who announced their Jeevan-dan at Bodh Gaya, there were many who were already leading dedicated lives. Was there need for them to re-dedicate their lives? And why was it necessary for anyone so dedicating himself to forswear politics? These and similar questions rise to the mind. I shall attempt to answer them.

Jeevan-dan, in the first place, is not different from dedication of one's life to a cause. But it is a dedication to a particular cause: not just to Bhoodan, as it has often been represented, but to all that for which Bhoodan stands. Practically all those who had gathered at Bodh Gaya were Jeevandanis in one sense or the other; that is, they had already dedicated their lives to politics, khadi, Basic education, Harijan uplift, religion or something else. When some of them responded to my call and enlisted themselves as Jeevandanis, it did not mean that they were once again vowing to do what they were already doing and in this sense were making an empty or superfluous gesture. It meant, to the contrary, that they had witnessed so clear a vision of the bhoodan movement in all its completeness, as to have been moved to dedicate themselves to it to the exclusion of every other activity, including politics.

What do we see in bhoodan to be so moved? To superficial observers Bhoodan is just an agrarian reform movement, wh... at best, is preparing the ground... lation. To those who have...

it is a far more significant movement. It is the beginning of an all-round social and human revolution: human also because it aims at changing man along with society. It is an application on a general scale of Mahatma Gandhi's non-violent technique of revolution. In the words of Pyarelalji, " It is the spearhead of a non-violent revolution whose implications reach far and wide ".

## GANDHIJI'S TECHNIQUE OF CONVERSION

As is well-known, Gandhiji's was the technique of conversion. Not only did he want to eschew violence for the construction of a new civilisation, but he did not wish even to rely on legislation as a primary instrument. He told Pyarelalji at the Agha Khan Palace: " So long as we have not got power, conversion is our weapon *by necessity*. But after we get power I maintain that conversion would have to be our weapon *of choice*. Conversion must *precede* legislation." Persuasion, change of heart and mind, creation of new social values and corresponding climate of opinion, non-cooperation with wrong where persuasion proved inadequate, these were Gandhiji's weapons.

They served a two-fold purpose, they changed the individual. Law can do the first, but not the latter. No heart or mind has been changed by law; no individual made virtuous by coercion. Gandhiji's technique ot conversion was based on faith in the possibility of improving man. This faith itself was grounded in another faith that all men irrespective of outward differences were fundamentally the same and at bottom good. Did they not all come "trailing clouds of glory from God who is our home?"

How Gandhiji would have applied his technique to the reform of present society, who can tell? But as Pyarelalji has said "Gandhiji's idea is today reborn and is being pursued with spectacular success by Vinobaji; what we are witnessing today is the beginning of that thorough social awakening of which Bapu prophetically talked..".

Bhoodan is thus a great mass movement of conversion and the creation of a new climate of thought and values of life. It brings about a living and immediate revolution in the minds of men and their

mutual relationships. It attacks and corrects here and now the system of exploitation and inequality. It teaches men to share what they have with their fellow-men.

## NON-VIOLENT AGRARIAN REVOLUTION

This revolutionary process could have been started in any other sphere than the agrarian. But this field was taken first because (a) land is a primary source of production; (b) the land problem is a most urgent one; (c) it affects the vast majority of our rural country. But above all because it was possible through the medium of land to put across the new economic idea and the social ethic much easier than through the medium of any other kind of property. What Bhoodan says about land is according to Gandhiji, true of all our possessions, including even knowledge and skill. All wealth is a social product and no earning is possible without social cooperation. Whatever we possess, therefore, belongs to society. We are no more than the trustees of what we have, implicitly charged by society to take good care of our trust and use it for the benefit not of ourselves but of

all our fellow-men. But whereas in the agrarian sphere the idea that land being a gift of nature belongs to the community is easily accepted, in the commercial, industrial or professional field, the corresponding idea would be difficult of general acceptance. But when Bhoodan has sown the seeds of this idea in five lakhs of our villages and persuaded lakhs of land-owners to accept it in practice, even if partially, a psychological climate will have been created for the idea to take root and grow in other fields also. Bhoodan, indeed, has made sufficient progress already for the Sarvodaya Sammelan to have decided at Bodh Gaya to pay equal attention now to Sampatti-dan.

In the wake of this economic revolution reconstruction work will have to be undertaken.

## GANDHIJI'S CONCEPTION OF CONSTRUCTIVE WORK

There is even now a good deal of constructive work being done such as khadi, village industries, etc. But all these activities are carried on without causing any

disturbance to the *status quo*. Khadi work in a village, for instance, might have been going on for a decade or two, but without affecting in the least the structure of village society. Such constructive work is barren or at best, of a relief nature only. This was not Gandhiji's conception of constructive work. He was above all a revolutionary. He has himself written: "Some have called me the greatest revolutionary of my time. It may be false, but I believe myself to be a revolutionary—a non-violent revolutionary". It is the genius of Vinoba that he has discovered that revolutionary way.

To many constructive workers Bhoodan is still one of the many activities that might be taken up at leisure or on the side. But for a Gandhian, i. e., a non-violent revolutionary, Bhoodan is not just one of the many constructive activities: it is the very ground of their being. In the context of Bhoodan construction becomes creative; in its absence it remains a dead activity. Bhoodan is like the flowing river, constructive activities the boats. Without the moving water the boats are static objects stuck in the mud. But the river gives them

motion and life and then they carry their passengers to their destination.

## DANDA SAKTI AND JANA SAKTI

While many constructive workers, as I have said above, look upon Bhoodan as merely one of many possible activities, most politicians look upon it rather condescendingly as a well-intentioned movement that will help them in due course to achieve its objectives by legislation. They promise to give it their unhurried co-operation and what time they can share from their more important work, self-assured that after all it is they who have the last word, because how can such far-reaching social and economic changes be brought about except by the State? This is the attitude of the politician in general, whether they are actually in control of the State or only aspiring to it. The Bhoodan movement is grateful for what aid the State and the politicians can give it, provided it is aid of the right sort. But it does not rely on the action of the State to achieve its ends. It relies, rather, on the action of the people, on *Janasakti* rather than *Dandasakti*. Let us recall what Gandhiji

said: "Even after we have power conversion would have to be our weapon of choice." That is why Vinobaji has been laying the utmost stress on the action of the people. A revolution, whether violent or non-violent, is wrought by the people and not by Governments. Governments follow the people and put the seal of approval on what they have already done. As Gandhi said legislation comes after conversion. That is why Vinobaji is not shouting for legislation, as so many others are. He knows that after the people have acted legislation is bound to follow, no matter which party is in power.

## THE POLITICAL THEORY OF BHOODAN

Here we have an insight into the political theory of the Bhoodan movement. It does not aim at capturing the State in order to use it for its ends. As a corollary, it does not wish to create or become a political party in order to capture the State. It aims rather at persuading the people, independently of what the State may or may not want, to carry out a revolution in their own lives, and through that a revolution in

society. It aims further at creating those conditions in which the people may manage their affairs directly, without the intermediation of parties and Parliaments, Gandhism, like Anarchism or Communism, visualizes ultimately a Stateless society. In the present world the State not only in its totalitarian form but also in its welfare variety is assuming larger and larger powers and responsibilities. The welfare state, in the name of welfare, threatens as much to enslave man to the State as the totalitarian. The people must cry halt to this creeping paralysis. The fact that the welfare state is a creature of the people, in the sense that it is set up by them, does not affect the matter. The device of democratic elections cannot equate 500 representatives with eighteen crores (counting only the adults) of the people. To the extent the eighteen crores look after their affairs directly, to that extent the powers and functions of the State are restricted and real democracy is practised.

The experience of Communist countries shows that if the immediate steps that are taken are not consistent with the ultimate

goal, we may arrive at places that are vastly different from the ultimate destination. Placing before them the great ideal of a stateless society, the Communists set out to do everything through the power of the State. The result was that the State went on acquiring greater and greater powers and in place of the State withering away, there emerge the total State.

## STATELESS STATE

It is for this reason that the Bhoodan or Sarvodaya movement insists that if our ultimate aim is to do without the state, we must here and now create those conditions in which the people will rely more and more on themselves and less and less on the State. No one can tell whether the State will ever completely disappear, but if we accept the ideals of a non-violent democracy, we must begin today to work for it.

It need hardly be added that a people who want to do without the State or who wish to lean on it as little as possible would be a self-regulated people — self-disciplined, just and mutually co-operating.

In passing let me add that only when the people of the world become so, and governments have withered away or have been vastly deflated, that there will be peace in the world. War is not likely to be abolished by governments. Only the people who have freed themselves from their governments can do it. But I have digressed.

## LOK-NITI AND NOT RAJA-NITI

So much for the attitude of the Bhoodan movement towards politics. It remains to be added that in a sense Bhoodan is itself an intensely and deeply political movement. A movement that aims so utterly to revolutionise man and society cannot be unpolitical. But it is politics of the kind I have described above — not the politics of the parties, elections, parliaments and governments; but politics of the people. Not *Raj-niti* but *Lok-niti* as Vinoba says.

## THE SIGNAL SUCCESS

It is in the background of this wide sweep of the movement, its revolutionary

and creative character, its ethical and humanist approach that our dedication to it is to be understood. I have seen commentaries on Jeevan-dan by persons who were expected to know better, who by equating it with any sort of selfless dedication of life have robbed it of its special significance. The special meaning of Jeevan-dan is that the Jeevandanis believe that there is no other work of greater importance today than Bhoodan ( using the terms in its all inclusive sense ) and that therefore every other activity must be subordinated to it. The call for Jeevandan went forth precisely for the reason that except for a very small number, those who had flocked to the Bhoodan fold lacked this conviction and therefore the necessary singleness of purpose. The experience of the past three years had established beyond doubt the efficacy of Gandhiji's revolutionary philosophy and technique. The All-India target of 25 lakhs of acres by 30th April, 1954 was exceeded by no less than 8 lakhs. This was signal success. But the figure of 33 lakhs could easily have been one crore *if* there had been enough workers to take the message of Gandhiji and Vinoba to every

village and every home, and if the workers who did actually give their time had all been of the right type and worked devotedly and single mindedly. As it was, most of the Bhoodan workers worked by fits and starts; many of them had not themselves understood the basic principles of the movement; many had not even made proper donations themselves of land or other properties; many worked from partisan and selfish motives in the hope of cashing in later for themselves and their parties. In view of this situation, it was little less than a miracle that so much was done in so short a time.

But if non-violence is to conquer violence, it must work faster. Otherwise events will overtake it and violence will overwhelm non-violence. There are urgent problems facing the peoples; if non-violence does not solve them soon, history will not stand still for the non-violent worker. The existing social order, with all its greed and selfishness and denial of humanity, its injustice and exploitation and inequality must go. If non-violence does not change it soon,

violence will step in. It is another matter that violence will not ultimately solve any problem, and one form of injustice and exploitation, greed and selfishness, will be replaced by another. But it will be too late before the people will be able to realize it all. In the meantime forces of darkness will have taken over.

## THE NEED FOR DEVOTED WORKERS

Therefore some of us felt at Bodh Gaya that the time had come to impress on everyone concerned the urgency of the situation and the need to move much faster. Everything was favourable; the time spirit was with us; the people's response, in spite of occasional disappointments, was splendid. What was lacking was an adequate band of devoted and worthy workers pledged to go all the way and to dedicate their lives to this great movement to the exclusion of everything else. Hence the call for Jeevan-dan.

The response at Bodh Gaya and since has been wonderful. But it is not enough. The work to be done is stupendous. Not

less than 5 crores of acres of land have to be collected. The donated lands have to be distributed. The landless have to be provided with the means of utilization. In the villages where Bhoodan has succeeded a new order has to be created — Gram Rajya in 5 lakhs of villages, Sampatti-dan in the towns and cities, ultimately transformation of capitalism into trusteeship. And many other things.

Man today is heading for self-destruction. The world trembles on the edge of a precipice. If it has to be saved, it is possible only if it is remade by the Bhoodan or Sarvodaya way. There is need for international Bhoodan in the widest sense of the term.

All this great noble work beckons us. I cannot conceive of anything else worthier of our support or devotion. There are millions of us in this country. Out of this vast number are there not at least a few hundred thousand men and women selfless enough, courageous enough, far seeing enough to throw themselves into this historic movement ? Future history, at any

rate Indian history, may well depend on the answer to this questions.

In the days of British rule, young men of spirit refused to join the Services, in spite of the lure of high salaries and position. Now the Services are the main attraction for our promising youth. There is no harm in this. But the more sensitive and less self-centered among them should realize that routine administrative work, while necessary, is not going to build a new nation. Those who have political ambitions should realize that legislatures and governments too cannot build a nation. They may help, if they function properly ; but they may also harm. It is only the people who can make themselves. It is therefore most important to go to the people and live with them and help them to help themselves.

Let the young men search their hearts. Do they want an easy life ? Do they want to join the race of social and economic climbers, who after all climb only on the backs of the people ? I do hope there are enough young men and women in the country who

are prepared to embrace the hard life and the life of suffering for a noble cause. There is not much time to lose, for the sands are running fast. It may be too late tomorrow.

## TO JEEVAN-DANIS

A few words about the Jeevan-danis. They are not expected to forsake their hearth and home, their wives and children. They are not expected to become Sanyasins or Bikshus. We wish to better this world while living in it. But a Jeevan-dani is expected to embrace hardship and simplicity. If he has land or any other property or income, he is expected to make his due contribution to Bhoodan or Sampatti-Dan. If he has no independent means of livelihood, he is naturally not expected to live on air. If the inner voice prompts such a person to take the plunge, he should do so unhesitatingly in the faith that the great society whose full time servant he becomes will not forget him. The movement, needless to say, will do its best to look after him. But he should be prepared for a hard and simple living. He should also be prepared for manual labour. If a Jeevan-dani

belongs to any political party and believes that membership of the party does not conflict with the theory and practice of Bhoodan, he may retain his membership. But he will have to resign any office or elective post he may be holding and for life he will not be able to participate in elections. He may however cast his vote as his conscience tells him.

## NON-PARTY DEMOCRACY

The Bhoodan movement, among other things, is making a valuable political experiment. It aims ultimately to create a non-party democracy. The present is a transitional phase in which various parties exist. The movement therefore invites members of every party to come and work together for Sarvodaya. In this it has two ends in view. First it does not want parties and party membership to become a barrier to an advance towards Sarvodaya. Second it wishes to teach that it is possible, holding different political views, to work together in spheres where no partisan differences exist. This working together and common experience might help, in the context of the

direct revolutionary and creative movement, to evolve a new political system.

## A SPIRITUAL PILGRIMAGE

Lastly, it should be obvious that the Jeevan-dani who dedicates his life to human and social betterment must begin with bettering himself. The Jeevan-dani is an ordinary mortal with the faults and foibles of his fellow-men. But the fact that he has vowed to devote his life to the re-making of man and society means that he has to begin with remaking himself. Jeevan-dan thus becomes a spiritual pilgrimage. For me at least this is its most valuable significance.

In the end I request all those who may wish to respond to the call of Jeevan-dan and decide to join this exciting pilgrimage, to correspond with Shri Dhiren Mazumdar, President, Sarva Seva Sangh, Khadigram P. O., Bihar. Dhirenbhai will give all further guidance.

‡‡‡

# Vinobaji Offers Jeevan-Dan

Shri Jayaprakash's dedication of his life for Bhoodan and his appeal to others to dedicate their whole life for the cause had a tremendous effect.

On the morning of 20th April, 1954 Vinobaji wrote a letter to Shri Jayaprakash as follows:

"My Dear J P,

In response to your call of yesterday here is the offering of my life for a non-violent revolution based on Bhoodan Yagna and with village industries as its mainstay.

*Vinoba*".

Shri Jayaprakash forwarding the above letter to Sri Asha Devi wrote to her the following touching note:

"I enclose a letter received from Baba (Vinobaji). I have no words to comment on the donation of life to a small boy like me by a man who has inspired us all. I shall say only this that I am totally unfit for accepting such an in-

valuable donation. On the contrary we have to donate our life in the name of God to Baba himself.

Yours in humbleness,

*Jayaprakash*".

Tears rolled down the cheeks of Shrimati Asha Devi as she read out the letter at the Sammelan and announced in a voice choked with emotion that she also would dedicate her life to the cause.

Shri Aryanayakam offered his life in a letter to Shri Jaiprakash with the following words :

> " Asha Devi has dedicated her whole life to Bhoodan revolutionary work. She has done it without my consent. When she has dedicated her life there is no necessity for me to dedicate mine separately."

Shri Dhirendra Mazumdar spoke a few words while dedicating his life. He said that the call for lifelong dedication was not meant for speeding up land gifts or distribution of land. It was an invitation for getting *diksha* (initiation) in the *mantras* of the

Bhoodan Yagna. It was with some amount of diffidence that he was offering himself for life to the cause because he was conscious of the great responsibility involved and because he understood the inspiration behind the call.

Shri Mazumdar warned the workers who were volunteering their lives in response to the call, should understand its implications and realise that the revolution for a State-free Society, free from exploitation had started. He wanted them to be prepared for all sacrifices for the great cause.

Those who offered Jeevan-dan met at night on 20th April under the Presidentship of Sri Jaiprakash. He made it clear in his talk to those who dedicate their whole life should abstain from election in the name of any party and that they should devote all their time for the Bhoodan mission. Further programme of work was discussed in which many participated.

More than five hundred letters were received dedicating themselves for life for Bhoodan in response to Shri Jaiprakash's

call. These letters were all read by Shri Jaiprakash at the Sammelan taking nearly two hours of the morning session.

Most of those who offered Jeevan-dan were already in this Bhoodan mission and they re-dedicated themselves for life on this occasion inspired by the lead given by Vinobaji.

A form has been prescribed by the Sarva Seva Sangh which may be filled up by those who dedicate their life in response to Shri Jayaprakash's call.

++

# GUIDE FOR JEEVAN-DAN

JAYAPRAKASH NARAIN

A number of questions has been raised regarding Jeevandan and some discussion has also taken place here. I wish to say something in that connection.

Jeevandan is one of the valuable achievements of our movement. Our hopes regarding the future of the movement are based on Jeevandan also. The Jeevandan movements, started at the Bodhgaya Conference, has since progressed well. We have not been able to explain to the people the exact significance of Jeevandan and therefore many are in the dark about it. If the meaning and objects of Jeevandan can be explained to the people, we will have thousands of Jeevandanis coming forward.

1. 'Jeevandan' means that one has decided to spend his life working for '*a non-violent revolution based on Bhoodan Yagna and with village industries as its main-stay.*'

2. Jeevandanis belonging to political parties can, if they so desire, retain their ordinary membership but should not take any active part in their programme, especially elections. They can give their vote on political issues.

3. Jeevandanis engaged in other constructive work should either free themselves from such work and devote all their time to the Bhoodan movement or reorientate their programme so as to make it an integral part of the Bhoodan revolution.

4. Jeevandanis must free themselves from their family responsibilities but, if occasion demands, can devote the minimum time required for such affairs.

5. Jeevandanis engaged in productive work in villages, like the peasants and labourers, are not expected to leave that work. They can do Bhoodan and connected work while engaged in such productive work.

6. If the Jeevandanis own any land or property, they should contribute their share to the movement and consider themselves as trustees of the rest.

7. They should accept only what is absolutely necessary for their living.

8. Jeevandanis should as far as possible lead a simple life.

9. They should habitually wear khaddar.

10. They should use as far as possible village products for their food.

11. Their wives and children should be induced to take to khaddar and Nai Talim.

12. They should as far as possible do physical work regularly.

13. Jeevandanis should not expect that any institution or individual will undertake the responsibility for their maintenance. Jeevandan is not a kind of occupation. Thousands of Jeevandanis are required. In every village there should be at least two or three Jeevandanis. So no individual or institution can undertake the responsibility for such a large number of people. It is only the community or the nation as a whole that can do so. The Jeevandanis should have the faith that when they offer

their lives in the service of the community, the community will not forget them. They should expect no other assurance than this.

14. Bhoodan will take a revolutionary shape only when the people adopt its philosophy in their lives. For this purpose large number of Jeevandanis will be required.

Their organisation should be independent and wide-spread. Therefore it is desirable that Bhoodan ashrams should be opened in each small area, composing of the local Jeevandanis and Bhoodan workers. These ashrams should be the centre for all Bhoodan activities, like collection and distribution of land, constructive work and other activities connected with Sarvodaya. Full time workers should make these camps their home. Their children should receive education in these centres. They should be the resting place for Bhoodan workers after a period of strenuous work. A family atmosphere should prevail in these camps.

15. The ashrams should have their own land for agricultural activities. Some village

industries also should be included. All the inmates should do physical work and establish the Sarvodaya ideal in practice. Each centre should be self-sufficient and dependent upon its own physical labour and the contributions from the local people. For the present this is a preliminary plan. Later when the work progresses, there will be Jeevandanis in every village and their house itself will become the centre of all Sarvodaya activities.

*( From a speech at Puri Sarvodaya Sammelan. )*

§§§

# Vow of Jeevan-dan

On the occasion of the Sammelan at Sarvodayapuram, Shri Jaiprakash Narayan put forward a sixteen-point pledge for those who give *Jeevan-dan*.

The following are the rules for a *Jeevan-dani* :

( 1 ) A *Jeevandani* in possession of lands should give a reasonable portion of his land in Bhoodan.

( 2 ) A *Jeevandani* should give a part of his income or produce as Sampatti-dan.

( 3 ) A *Jeevandani* must believe in the dignity of labour ; each person should evolve a regular programme for productive labour which suits him best.

( 4 ) A *Jeevandani* should wear Khadi. Moreover he should develop the habit of spinning regularly. Members of his family should also take part in spinning.

( 5 ) He should use articles produced by village industries.

( 6 ) He must give up the use of intoxicants of every kind.

(7) He must actively work for the removal of untouchability.

(8) He should actively co-operate in Bhoodan work.

(9) Similarly, he should actively participate in constructive activity of every type.

(10) A *Jeevandani* must not participate in elections as a candidate.

(11) A *Jeevandani* should not go to a court of law; in case of dispute he should get it settled by a Panchayat.

(12) If he is a landlord, he should not evict his tenants.

(13) A *Jeevandani* lawyer should not accept or plead false causes.

(14) A *Jeevandani* doctor should take fees only sufficient to make a simple living possible.

(15) A *Jeevandani* businessman should not indulge in unfair practices or avoid taxes.

(16) A *Jeevandani* intellectual should give some part of his time to propagate the Bhoodan movement.

Vinobaji was shown this draft of rules and he approved them.

# The True Jeevandani

ACHARYA VINOBA

Those who enter the Jeevandan Yagna will help, advise, and care for one another. This is not a herd of sheep requiring a shepherd. These are all lions who will work by their own, i. e., God's strength. None should think that he has submitted himself to any particular person. This is not 'panigrahan' or wedlock. This is friendship embracing the whole world. All of you are free. As free men and women, you have come out into the open to undertake the task ahead. Thus I have reached the conclusion that this is a very easy work and there is no fear of any untoward result. Everybody would be on trial. Those who survive, will survive while the rest would go. I am with all those who come with me. If anybody wants to part company, he can do so by all means. And I have the right to go onward.

Our reliance is only on Him and to Whom we have dedicated our life. This is the path of devotion or '*Bhakti*'. If there is

any ego or self working there, it would not be Jeevandan. One's resolve should be true '*bhakti*'. And the work would be done according to one's strength. But strength would grow with the progress of work. So also would grow the capacity to do it. A Jeevandani can be short of strength or capacity but not of devotion or bhakti.

I want two or four Jeevandanis from each and everyone of the five lakhs of villages in the country. It is with this wide, gigantic view that we should chalk out our schemes and plans. Hence none could take the responsibility of personal or family maintenance of those who had offered their Jeevandan.

A Jeevandani must be prepared to face the hardest of tests and trials. I won't examine you, but the examination will take place of its own accord and it would be very hard one indeed. Violence would not bear non-violence. Nay, the former will firmly resist the latter. If our work is ineffective it would be ignored, otherwise it would be fiercely opposed. Those who are our friends and whose friendship we cherish,

perhaps, would cease to be our friends; You should, therefore, be prepared for a very hard life.

The chief means of the Jeevandanis consist in walking-on-foot and the performance of bodily labour. They have to be tolerant, generous and full of love. The workers can organise a model centre in every district where one could see Sarvodaya in actual practice.

The Jeevandani workers should devote fifteen minutes to half an hour each day for self-introspection. During that period they should withdraw themselves from all activity and turn the searchlight inwards. Without this self-examination, the daily prayer will be reduced to a mere external routine.

Really there cannot be any class or caste of Jeevandanis. It cannot be said that such and such person is a Jeevandani. And only '*Antaryami*' (God) can say that such and such a person is a Jeevandani. Therefore, the only statement that can be made is one *was* a Jeevandani, for, it is only after a person's death, it can be decided whether

he or she had dedicated his or her life or not. Hence none should say that he is or she is a Jeevandani. A meeting of Jeevandanis can only be held in Heaven. On this earth only we, ordinary folk, can meet or gather.

*(From Vinobaji's talk to the Camp of Jeevandanis of Bihar held for five days in July, 1954)*

# CALL FOR JEEVAN DAN

**ACHARYA VINOBA**

This Bhoodan movement will convert this world itself into a heaven. A synthesis of science and Ahimsa can bring down the heaven to this earth. This Yagna is for the welfare of all. Its name is Sarvodaya. When will it materialise? It will when thousands of workers who, dedicating their lives (life-donors), come forward for selfless service to society just like the saints, and ascetics of ancient India and the devoted Bikshus of Buddha emerged in their days. Buddha and Mahavir fully realised that their message would spread only when thousands of devotees with complete renunciation wander about propagating their teachings far and wide. Lord Buddha had said "An enlightened man does not find happiness in his home." He will be anxious to move about and finds delight in wandering. So he always moves from place to place doing service to all. He does the work surrendering passion, hatred, censure, praise, honour, insult, everything, with full trust in God. The

work of this Bhoodan movement should be carried on in a similar way. It can be done only if the Sevaks come out to work for the benefit, welfare and happiness of all. The motto is not the good and happiness of the many, but that of the entire society excluding none. If we aspire to establish the non-violent order of society, such life-donors should come forward in great numbers. Under the Bodhi-tree in Bodh Gaya, Buddha got enlightenment. In the same Bodh Gaya devotees of Gandhiji assembled recently. An inspiration came to them and the Jeevan-dan emerged. Shri Jaya Prakash Narayan offered his life and made our start. Now it has begun to flow. And it should proceed on with speed.

It is the clear will of God that our society should free itself from exploitation and State control. To all those who hold principles in life, who feel the life-force in their body and possess the power of discrimination, I appeal to plunge straight into this mission and receive the blessings of God.

## All-India Bhoodan Received and Distributed Till 30—4—1956

| No. | Province | Acres received | No. of Gram-dans | Acres Distri-buted | No. of Jeevan-danis |
|---|---|---|---|---|---|
| 1 | Bihar | 24,42,238 | — | 1,00,490 | 1,349 |
| 2 | Uttar Pradesh | 5,81,403 | 8 | 72,323 | 176 |
| 3 | Rajasthan | 3,78,927 | 6 | 20,308 | 52 |
| 4 | Utkal | 2,85,029 | 971 | 41,378 | 106 |
| 5 | Madya Pradesh | 1,44,969 | — | 43,838 | — |
| 6 | Hydera-bad | 1,52,664 | 4 | 37,044 | 15 |
| 7 | Madya Bharat | 55,509 | 1 | 2,378 | — |
| 8 | Andhra | 50,754 | — | — | — |
| 9 | Tamilnad | 47,092 | 4 | 4,582 | 50 |
| 10 | Gujarat | 44,252 | 2 | 10,886 | 19 |
| 11 | Sou-rashtra | 31,045 | — | 6,557 | — |
| 12 | Maha-rastra | 30,846 | — | 3,983 | 50 |
| Total C/O | | 42,44,728 | 996 | 3,43,767 | 1,817 |

| No. | Province | Acres received | No. of Gram-dans | Acres Distri-buted | No. of Jeevan-danis |
|---|---|---|---|---|---|
| | B/F | 42,44,728 | 996 | 3,43,767 | 1,817 |
| 13 | Kerala | 28,565 | — | 1,441 | 109 |
| 14 | Punjab-Pepsu | 15,614 | — | 1,026 | — |
| 15 | Bengal | 11,617 | 5 | 2,202 | 41 |
| 16 | Delhi | 9,388 | — | 151 | 6 |
| 17 | Mysore | 9,065 | — | 100 | — |
| 18 | Vindya Pradesh | 8,498 | 2 | 982 | 25 |
| 19 | Assam | 5,000 | 12 | 42 | — |
| 20 | Karnatak | 3,720 | 1 | 533 | 10 |
| 21 | Himachal Pradesh | 1,568 | — | 21 | — |
| 22 | Bombay | 614 | — | — | 2 |
| | Total | 43,38,377 | 1,016 | 3,50,265 | 2,010 |

Total number of Donors is .. 5,17,366

Total number of families to whom land is distributed is .. 1,30,942

—

# "BHOODAN"

A

Weekly Organ of the

BHOODAN MOVEMENT

*Edited by*

**Dhirendra Mazumdar**

*Published by*

The Akhila Bharath Sarva Seva Sangh

★

Annual Subscription: Rs. 6

Single copy: Annas 2

*For particulars write to:*

**Bhoodan, 374, Shaniwar Peth, Poona-2 (India)**

For

Bhoodan-Sarvodaya

**LITERATURE**

&

**"SARVODAYA"**

A

Monthly Digest

★

*write to:*

SARVODAYA PRACHURALAYA

(Akhila Bharath Sarva Seva Sangh)

Tanjore (S. India)

# ★ BHOODAN PUBLICATIONS ★

| | | Rs. | As. |
|---|---|---|---|
| 1. | The Principles and Philosophy of Bhoodan (VINOBA) | 0 | 5 |
| 2. | The Revolutionary Bhoodan (A SYMPOSIUM) | 0 | 6 |
| 3. | A Picture of Sarvodaya Social Order (JAYAPRAKASH NARAYAN) | 0 | 6 |
| 4. | Bhoodan to Gramdan (VINOBA) | 0 | 6 |
| 5. | Bhoodan As Seen by The West *(Collection from Foreign Journals and Radio talks)* | 0 | 6 |
| 6. | Vinoba Bhave on World Peace | 0 | 2 |
| 7. | Jeevandan *(Revised Edition)* (JAYAPRAKASH NARAYAN) | 0 | 4 |
| 8. | The Call of Puri Sarvodaya Sammelan | 0 | 2 |
| 9. | Vinoba's Voice in Madras City | 0 | 3 |
| 10. | The Message of Kancheepuram Sarvodaya Sammelan | 0 | 6 |
| 11. | The Progress of A Pilgrimage (BY SURESH RAMABHAI) *(being a thrilling report of vinobaji's Yatra in Bihar)* | 3 | 8 |

( POSTAGE EXTRA )

**SARVODAYA PRACHURALAYA, TANJORE**

*(Southern Branch of*
*The Akhila Bharath Sarva Seva Sangh Publications*
RAJGHAT, KASHI)

PRINTED AT M. K. PRESS, TANJORE